4: Hobley G-5 (ca. 1900) 1902 FL11 Luo FL11

Personal marks, etc.—They draw the six middle incisors in the lower jaw. If a man does not have these teeth drawn it is said that his wife will die soon after marriage. The women tattoo a pattern on the chest and stomach, consisting of thin curved lines of dots on each side reaching round to near the spine, where they turn upwards. Males are not tattooed. The tattooing is done simply for ornament.

Circumcision.—They do not circumcise. If a man has killed an enemy in war he shaves his head three days after his return from fighting. He moreover does not enter his village until a live fowl has been hung round his neck, the fowl is then decapitated and the head of the fowl left hanging from the man's neck. Shortly after his return a feast is made to the man who has been killed, in order that his spirit shall not come and trouble the victor.

Dress, etc.—Unmarried men go naked (Plate V). Married men who have a child wear a small piece of goat skin; this piece of goat skin is a most important matter for a married man, for although practically useless as a covering he must on no account call to see his mother-in-law without this dress or she will be desperately hurt and insist on his paying up a goat. Even if he is properly clothed in European garments he must wear his goat skin underneath. Unmarried girls wear no clothes (Plate VI). Married women wear a tail of strings behind but not in front, like the Northern Kavirondo. Married women when they go to visit another village wear a goat skin slung from the shoulder, upon which curious patterns are cut. When a married woman first shows the tail, her husband presents her with a goat, which she sends to her father. It is very bad manners in a married woman to serve up food to her husband without wearing her tail, and the husband will probably refuse to eat the food. This rule even holds if the woman should be wearing garments of cloth. If a man touches a woman's tail it is said that he wishes to bewitch her, even the husband must not touch it; if this rule is broken it is necessary to kill a goat.

Many of the Ja-Luo affect rather a notable ornamentation of the ear; about fifteen small holes are pierced along the outer edge of the ear and in each hole a ring of brass is inserted, and on the front side the brass is flattened out like a small leaf, to the outside extremity of each ring is attached a blue bead. In the lowest hole in the lobe of the ear a plain brass ring is inserted.

For a long time I thought that these blue beads were ordinary trade beads of the variety known as *kiketi*, but upon inquiry this was indignantly repudiated, and it was explained that these beads were picked up in the fields in the neighbourhood of the Maragolia Hills after a heavy thunderstorm, and that it was believed that they descended with the rain. Some of the chiefs also wear beads of jasper and chalcedony with a fine circular hole; these beads were formerly of great value and were purchased at the rate of one cow per bead; they were picked up in the same way. Their name for these beads is Nya-Luo, and it is thought by some authorities that these beads have wandered down in ages past from the direction of Egypt; in fact some of the more Northern Nilotic people tell you that they

4: Hobley G-5 (ca. 1900) 1902 FL11 Luo FL11

originally came from the north-west. I imagine that the original possessors of these beads had considerable settlements in the neighbourhood of the Maragolis Hills, and that beads were continually being lost in the fields, and now when a heavy thunderstorm comes it washes some of the surface soil away and exposes an odd bead now and again. The supply of the blue Nya-Luo beads is of course quite inadequate for the population, and many make up for the scarcity with the ordinary blue *kiketi* bead.[1] Occasionally these ancient beads are green and yellow, but the usual colour is blue.

The Ja-Luo have a curious habit of shaving curved patterns on their heads (Fig. 11).

FIG. 11.—VIEW OF THE TOP OF A MAN'S HEAD; SHOWING HOW THE PATTERN IS SHAVED.

The young men often wear an armlet of cylindrical wooden blocks on the upper arm; the wooden blocks are coloured red with oxide of iron. A band similarly ornamented with wooden blocks is often worn round the forehead. Some of the older men wear the curved canine tooth of a hippo on the forehead. The tooth is ground down laterally till it is only about one-eighth of an inch in thickness; others wear the tooth of a wart hog attached to a necklace.

The Ja-Luo have a curious habit of standing on the top of an ant hill or in some prominent place on one leg with the flat of the other foot resting against the knee, reminding one of the attitude adopted by a stork; they will remain in this attitude quite comfortably for a considerable time. This habit is I believe characteristic of the Dinka and others of the tribes on the Nile south of Fashoda.

Miscellaneous customs.—If a person shuts the door behind him when he leaves a house, people at once say he is a witch doctor. If a wife does this to her husband, the husband will not enter her house again until she fetches a goat from her father and kills it. Similarly if a man is the culprit he has to kill a goat to avert the ill luck. If a house is struck by lightning and anybody is killed inside, the head of the village walks three times round the house with a red rooster and the house is then broken up and the wood utilized for any purpose.

Witchcraft, etc.—It is believed that people are killed by witchcraft; the person possessing the medicine has only to show it to a person in order to kill him; to save the person bewitched it is necessary to catch the wizard and to bring him to the patient and he can remove the spell, and the wizard has to pay a fine; this class of medicine man does not hide himself. There is a deeper kind of witchcraft which is only practised at night and with great secrecy. It is called Jamkingo; among the Gemi tribe many of the clan previously referred to who forge iron possess these powers.

[1] With the kind assistance of Mr. C. H. Read, of the British Museum, I examined the collections of beads at the Museum from various parts of the world, and I found yellow and blue beads of the exact colour and shape among the Egyptian antiquities and jasper beads identical in appearance to the Nya-Luo both from ancient Egypt, and also from excavations made on the site of some buried cities in Beluchistan.